THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

"*Repent: for the kingdom of heaven is at hand.*"—JESUS CHRIST.

No. 2. Vol. XXXII. Tuesday, January 11, 1870. Price One Penny.

## SIMILARITY OF PAST AND PRESENT APOSTASY.

(*From the Deseret News.*)

AN examination of all the apostate schemes which have been concocted for the division and overthrow of the Church of Jesus Christ of Latter-day Saints reveals the curious fact that they all bear the marks of a common origin. The lapse of years and the change of men make no difference in this respect. If the programme of the apostates from the Church in Kirtland, and that of the apostates in Nauvoo, and that of those of later days be compared, the similarity is most striking. If they were the production of one brain, they could not be more alike. Even the language in some points is almost identical. In Kirtland the doctrine which Joseph had taught, the organization which he had perfected, and the ordinances which he had administered were all divine, so said the apostates; but *he had fallen*, and was no longer a prophet. He had transgressed, they said, and because of this his power and authority were taken from him.

The Nauvoo apostates took precisely the same ground. Everything that Joseph had taught and done up to a certain point, even including the acts and policy which their predecessors, the apostates at Kirtland, had objected to, was correct; but they affirmed that he had fallen, because of something which he had just then done. He began to teach false doctrine, they said; the possession of power had spoiled him, he had become so intoxicated by it that he did not yield that respect to others which was justly their due; in fact, instead of being the Prophet of God which he once had been, they declared he had become a tyrant. The prospectus of the paper which they started at Nauvoo stated that its publishers had, as their object in publishing it,

"To restrain and correct the abuses of the unit power, to ward off the rod which is held over the heads of the citizens of Nauvoo and the surrounding country, to advocate unmitigated disobedience to political revelations," &c.

"To advocate and exercise the freedom of speech in Nauvoo, independent of the ordinances abridging the same, to give toleration to every man's religious sentiments, and sustain all in worshipping their God according to the monitions of their consciences, as guaranteed by the Constitution of our country, and to oppose with uncompromising hostility any union of Church and State, or any preliminary step tending to the same," &c.

The cunning of these apostates is apparent in every line of this prospectus. Its writers knew the views of the enemies of the Church, and they artfully worded their prospectus to appeal to them, pandering to their prejudices, and thinking, thereby, to evoke their sympathies and to obtain their at-en-

tion and support. Yet none knew better than they that to establish a "unit" or "one-man power," in the sense which they wished it understood, or to effect a "union of Church and State" was not the aim of Joseph Smith or the people of the Church.

In the *Expositor* itself appeared half-a-dozen columns of "Cards" and "Manifestoes," in the shape of a preamble, resolutions and affidavits of the publishers and their fellow-apostates. But with all these, they wished the public to know that they were still Latter-day Saints; in fact, the only pure Latter-day Saints; for they said:—

"As for our acquaintance with the Church of Jesus Christ of Latter-day Saints, we know no man nor set of men can be more thoroughly acquainted with its rise, its organization, and its history, than we have every reason to believe we are. We all verily believe, and many of us know of a surety, that the religion of the Latter-day Saints, as originally taught by Joseph Smith, which is contained in the Old and New Testaments, Book of Covenants, and Book of Mormon, is verily true; and that the pure principles set forth in those books are the immutable and eternal principles of Heaven, and speak a language which when spoken in truth and virtue sinks deep into the heart of every honest man."

We never look for consistency in apostates from this Church; for of all people, they are the most illogical and inconsistent. The prospectus of the *Expositor* and the contents of its first and only number are but fair specimens of this inconsistency. In one breath calling Joseph a prophet, the doctrine and religion which he taught the immutable and eternal principles of heaven, and in the next denouncing him as guilty of everything that is low and vile, and clamouring for his blood. Napoleon, we believe, it was who said that there was only one step from the sublime to the ridiculous. We never knew an apostate from this Church to undertake to defend his own course and to assail the presiding authority in the Church who did not take this step. A complete illustration of this is afforded in the case of these apostates in Nauvoo; yet, the language and conduct of men of this class were the same previous to those days, are the same to-day, and will be so as long as Satan can entrap dupes and make them his willing tools.

The publishers of the *Expositor* were seven in number, and around them rallied the corrupt and the disaffected to the number of nearly as many more. They probably did not number twenty all told, yet they had the cool assurance to try and persuade the people that they were the Church, and while claiming the doctrines which God had revealed through Joseph as their own, they declared that he and those who followed him were all wrong, and that if they ever did get right, it would have to be through their reforming and reconstructing agency! They were not apostates; oh, no. It is true, they had been cut off from the Church; but what difference did that make with men who believed the religion of the Latter-day Saints as "originally taught?" How curiously history repeats itself! They only said what other apostates, years previously, had said, and what other apostates, years subsequently, are saying to-day; and doubtless what apostates will iterate and reiterate in years to come; that is, if men continue to yield to corrupt and iniquitous influences.

Among the advertisements in the *Expositor* was one, which, to the uninitiated, was full of gushing philanthropy. The publishers did not say that the *Expositor* was "no personal speculation;" but two of them did what they thought would be equally effective: William and Wilson Law, who as merchants and millers had fleeced the people and defrauded them by means of false scales in their mill, offered to grind the grist of the needy Saints one day in the week toll-free! But even this philanthropic dodge failed. With all their efforts they never secured enough followers to make it difficult for a child to count their number on his fingers. The whole scheme collapsed, and all their belief and knowledge "of a surety that the religion of the Latter-day Saints is verily true," suddenly disappeared, to be heard of no more.

## THE CONTAGIOUS DISEASES ACTS.

THE following has been issued by the Ladies' National Association for the repeal of the Contagious Diseases Acts :—

There are two Acts of Parliament—one passed in 1866, the other in 1869—called the Contagious Diseases Acts. These acts are in force in some of our garrison towns, and in large districts around them. Unlike all other laws for the repression of contagious diseases, to which both men and women are liable, these two apply to women only, men being wholly exempt from their penalties. The law is ostensibly framed for a certain class of women; but, in order to reach these, all the women residing within the districts where it is in force are brought under the provisions of the acts. Any woman can be dragged into court and required to prove that she is not a common prostitute. The magistrates can condemn her if a policeman swears only that he "has good cause to believe" her to be one. The accused has to rebut, not positive evidence, but the state of mind of her accuser. When condemned, the sentence is as follows:—To have her person outraged by the periodical inspection of a surgeon, through a period of twelve months; or, resisting that, to be imprisoned with or without hard labour—first for a month, next for three months—such imprisonment to be continuously renewed through her whole life unless she submit periodically to the brutal requirements of this law. Women arrested under false accusations have been so terrified at the idea of encountering the public trial necessary to prove their innocence that they have, under the intimidation of the police, signed away their good name and their liberty by making what is called a "voluntary submission" to appear periodically for twelve months for surgical examination.* Women who, through dread of imprisonment, have been induced to register themselves as common prostitutes, now pursue their traffic under the sanction of Parliament; and the houses where they congregate, so long as the Government surgeons are satisfied with the health of their inmates, enjoy, practically, as complete a protection as a church or a school.

We, the undersigned, enter our solemn protest against these acts.

1. Because, involving as they do such a momentous change in the legal safeguards hitherto enjoyed by women in common with men, they have been passed, not only without the knowledge of the country, but unknown to Parliament itself; and we hold that neither the representatives of the people nor the press fulfil the duties which are expected of them, when they allow such legislation to take place without the fullest discussion.

2. Because, so far as women are concerned, they remove every guarantee of personal security which the law has established and held sacred, and put their reputation, their freedom, and their persons absolutely in the power of the police.

3. Because the law is bound, in any country professing to give civil liberty to its subjects, to define clearly an offence which it punishes.

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* The following is an extract from the evidence given before the Parliamentary commitee :—"Mr. E. K. Parsons, visiting surgeon of the Portsmouth Lock Hospital, was examined by the committee, and asked, (398) whether, if the police by error bring up a really modest woman to the surgeon, mistaking her for a harlot, the woman signs a voluntary paper before the surgeon examines her. He replies—'Yes, they all sign a voluntary submission, unless sent by order of a magistrate.' The questioner continues (399), 'But a modest woman would decline to sign that paper, would she not?' Reply—'No; for this reason. The police, believing in the correctness of their own impression (!), say, "Very well, if you do not sign that you go to the bench." And then the woman says, in order to avoid that—"Well, I do not mind going into a private room and speaking to Mr. Parsons." And she will sign the voluntary submission.' (400.) Question: 'Therefore they (really honest women) sign a voluntary submission under the fear of being taken before a magistrate?' Reply—'Unquestionably.' Mr. Parsons also says (370) that the police are very apt to jump to the conclusion that a woman is a prostitute if they see her out at night."

4. Because it is unjust to punish the sex who are the victims of a vice, and leave unpunished the sex who are the main cause both of the vice and its dreaded consequences; and we consider that liability to arrest, forced surgical examination, and, where this is resisted, imprisonment with hard labour, to which these acts subject women, are punishments of the most degrading kind.

5. Because, by such a system, the path of evil is made more easy to our sons, and to the whole of the youth of England; inasmuch as a moral restraint is withdrawn the moment the State recognizes and provides convenience for the practice of a vice which it thereby declares to be necessary and venial.

6. Because these measures are cruel to the women who come under their action—violating the feelings of those whose sense of shame is not wholly lost, and further brutalizing even the most abandoned.

7. Because the disease which these acts seek to remove has never been removed by any such legislation. The advocates of the system have utterly failed to show, by statistics or otherwise, that these regulations have in any case, after several years' trial, and when applied to one sex only, diminished disease, reclaimed the fallen, or improved the general morality of the country. We have, on the contrary, the strongest evidence to show that in Paris and other continental cities, where women have long been outraged by this forced inspection, the public health and morals are worse than at home.

8. Because the conditions of this disease, in the first instance, are moral, not physical. The moral evil through which the disease makes its way separates the case entirely from that of the plague or other scourges, which have been placed under police control or sanitary care. We hold that we are bound, before rushing into the experiment of legalising a revolting vice, to try to deal with the causes of the evil, and we dare to believe that with wiser teaching and more capable legislation those causes would not be beyond control.

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| Harriet Martineau | Florence Nightingale |
| Josephine E. Butler | E. C. Wolstenholme |
| Cathrine. Hill Burton | Ursula M. Bright |
| Martha Baines | K. E. Backhouse |
| Elizabeth Malleson | Margaret Lucas |
| Elizabeth Garnett | Jane Wigham |
| Eliza L. Oldham | Susan A. Pease |
| Mary Bennett | Catherine Blackburn |
| Mary Estlin | M. C. Hume-Rothery |
| Mary Merryweather | K. E. Malleson |
| Mary Priestman | Lilias S. Ashworth |
| Mrs. Trew | Anne Taylor |
| Lydia A. Horton | Lydia J. Jackson |
| Mrs. Thos. Hervey | Mrs. Venturi |
| Lydia E. Becker | Lucy Thomas |
| Agnes M'Laren | Miss Anthony |
| Mary Burton | Mary Crudelius |
| Helen Baumgartner | Mrs. H. Briscoll |
| Elia Barham | Eliza Clark |
| Mary I. Garston | E. Hannah Ford |
| E. C. Griffiths | M. A. Temple |
| Sarah Gibbins | Mrs. W. Ferguson |
| Ellen Marriott | Clara Ann Parker |
| Mrs. Whiting | Sarah Fenton |
| Lucilla Smith | Eliza Thomas |
| Mrs. William | Mary Feast |
| Mary M'Combie | Betsy Goodson |
| Isabella Syde | Mrs. J. P. Whitehead |
| Hannah Kay | Caroline H. Ferrell |
| Mrs. George Tatham | Mary Steel |
| Elizabeth Fleming | Mrs. Stewart |
| Mary Kirby | J. Boyd Henderson |
| Annie M'Combie | Mrs. Garden |
| Lydia Sanson | Mrs. Major Greig |
| Flora Ann Ross | Priscilla M'Laren |
| Susan Dick Lauder | Margaret Pennington |
| Elizabeth P. Nichol | Eliza Wigham |
| Caroline A. Smedley | Mrs. Boucherett |
| Kathne. Thomasson | Anne Eliza Fryer |
| Isabella M. S. Todd | M. C. Jevons |
| Jane Crosfield | Mary H. Martindale |
| E. Cobb | Lavinia Solly |
| Rebecca Moore | Lydia Wodehouse |
| Maria W. Palmer | Miss Leonard |
| L. Leonard | Elizabeth Waters |
| Annie F. Ashworth | Agnes Mayoh |
| M. A. Symonds | Elizabeth Drummond |
| Anna N. Haslam | Mary Anne Barton |
| Mrs. Wm. Walker | M. F. England |
| Mrs. Charles Thomas | Anna Batt |
| Mrs. Thorpe | Sarah Mayoh Clow |
| Bridget Draper | Margaret Marriott |
| Sarah Dell | Lucy Wilson |
| Mary Clodd | Margaret Stafford |
| A. A. Catford | Mary F. Gough |
| Anne Barber | Eliza Fowes |
| Miss Hooper | Rachel C. Wakefield |
| Eliza Millward | Mrs. Riddle |
| Celia Walker | Maria Sowarth |
| M. B. Crook | Alice Hargreaves |
| Mary Wills | Emma Bryant |
| Emily Beaumont | Jane Leslie |
| Mrs. Morris Sterling | Ann M'Combie |
| E. M. Slovin | Harriet Brand |

A Ladies' Association has been formed for the purpose of obtaining the repeal of these obnoxious acts. The necessity for such an association becomes more urgent from the fact that a society is

already in existence for procuring their extension to the women of the whole kingdom.

We earnestly entreat our countrywomen of every class and party to help us in the difficult and painful task which only a deep sense of duty could have forced us to undertake. We have not entered lightly upon it, nor shall we lightly abandon it, because we believe that in its attainment are involved, not only the personal rights of our sex, but the morality of the nation.

COMMITTEE.

Mrs. Reid — Mrs. Jacob Bright
Mrs. Nicholl — Mrs. George Butler
Miss E. Wolstenholme

Honorary Secretary—Mrs. George Butler, 280, South-hill, Park-road, Liverpool.

Treasurer—Mrs. Jacob Bright, Alderley Edge, Cheshire.

All ladies desirous of joining the association are requested to sign the above protest, and to return it to the secretary.—*Liverpool Mercury.*

## A STROLL THROUGH THE BEDFORDSHIRE CONFERENCE.

—o—

Cross Keys Field, Mill Street, Stony Stratford, Bucks, Dec. 24, 1869.

President Albert Carrington.

Dear Brother—By your consent I propose we take a stroll through the Bedfordshire Conference, and for fear of overtasking our locomotive abilities I propose we spiritualise the pedestrian portion of it. Well, for a beginning we will start from Stony Stratford for Northampton. The reason I suppose they call it Stony Stratford is that in the early days of Methodism John Wesley was hurling his anathemas against the corruption of the day in this place, when the rabble commenced hurling stones at him.

The Northampton Branch, over which Brother Henry Linnell presides, is composed of the Saints of Northampton, Wellingborough, Irchister, Stanwick, Kettering, &c. This is a very good Branch.

From Northampton we will call on a number of the Saints till we arrive at Great Staughton, where Brother Wm. Altrop has a general superintendence over the Saints at Great Staughton, Eaton, Socon, Gravely, &c. Here the Saints are very much scattered, but doing very well.

From Gravely we will go to Winwick, where we shall find Brother Benjamin Rose, who presides over the Saints of Winwick, Sawtry, Ramsey Heights, &c. This Branch is improving. The Saints live their religion and feel well.

We leave Sawtry for Ramsey Heights, but before we start we had better roll up our trousers, for we shall be sure to find some mud before we get across the Fens. Well, here we are at Brother Cullop's, and as we are rather fatigued from slipping, sliding and wading through the mud and water, we will remain under his hospitable roof and rest our weary bodies and refresh the inner man.

Now, then, for St. Ives. Probably you will recollect the arithmetical riddle—

> As I was going to St. Ives,
> I met seven wives, &c.

From which I infer they were polygamists in former days, if they are not now.

There being no Saints here, we will take train for Cambridge, where they apprentice young men to the preaching business, and as that is to be their mode of making a living, they are taught to preach for hire and divine for money, the Scriptures to the contrary notwithstanding.

At this place there is but one family of Saints, so we will bid them good bye, leave our blessing, and go to Whaddon, where Brother John Jacklin presides. This is one of the largest Branches, but very much scattered. It is composed of good Saints and true. We could spend several days visiting here, but we must hurry along.

We will leave for Upper Caldecote. This is a Branch of nearly all sisters. They have held many meetings without a single male member present. I ordained Brother James Wells to the office of a Priest. He now has charge of the Branch. The Saints are good and faithful.

From Caldecote we will go to Bedford. This place is noted for its pride, poverty, Harpur's and some other charities, also for being the place where John Bunyan was imprisoned for preaching the truth, as he understood it. There was once at this place a very large and flourishing Branch, but it has grown smaller by degrees and beautifully less. There are only part of two families that now take upon themselves the name of Saints. The meetings are held at Kempston, three miles west. Brother John Brightman is the Branch President. There are but a few of them, but they feel well, and rejoice in the work in which they are engaged.

We will now pass on through Cranfield, Wooburn Sands, Fenny Stratford, at each of which places one family of Saints lives, and thence on to Bletchley, where we will

Ride a cock horse
To Banbury Cross, &c.

At Banbury Brother Aines resides. This is a small Branch, but the Saints feel well, and were rejoiced to see me. It has been lately added to this Conference. I have only had the pleasure of visiting them once.

From Banbury we go for Hemel Hempstead, Brother John Grant President. Here we have a neat little chapel, and it is at this place where the sweet singers of Israel most do congregate. All feel well, and the most of them do well.

From Hemel Hempstead we go to Studham, Whipsnade and Kensworth. This is a very good Branch. Brother Impy, the late President, emigrated last October. Brother Alfred Brundsom was appointed in his stead.

From Kenworth we go to Chiltern Green, thence to Beechwood Green, where meetings are held occasionally, as there are but few Saints, and they live a long distance apart. Mr. John Wakes, of Luton, acts as book agent for them. He is not in the Church, but soon will be, I hope. He has a great desire to emigrate to the valleys.

From Beechwood Green we go to Luton, and from Luton to Stony Stratford, the place of beginning, where we will put up at Brother James Durrant's, the general book agent for the Conference, and President of the Deanshanger Branch.

Now by taking a retrospective view of this Conference, you will discover that it is just the opposite of the great army of the Potomac during the revolution in the States. That was compact, but greatly demoralized. This is very much scattered, but not demoralized. If it should be your intention to emigrate the scattered members, who have been faithful these many years, always providing the state of the finances will permit, this Conference will go sure, and by so doing it will save the trouble of annexation. There are but few being added to the Church, as the Gospel does not appear to have many charms for the world, and I don't suppose it ever had, or ever will. There is quite a spirit of inquiry at Northampton, and I think several will be added in that Branch soon. I should never wish to labour among a better lot of Saints than can be found in the Bedfordshire Conference. They are good, kind, and hospitable. They are, as a general thing, blessed with a large amount of poverty, faith, humility, and the Holy Spirit, with a great and anxious desire to emigrate, which I hope they will all retain, with a slight alteration in the former, that they may be able to accomplish the latter.

I have had a short visit from Brothers Shurtliff and Spencer. They enjoyed themselves very much, and so did the Saints whom they honoured by their agreeable company.

I will now close this brief note, praying God to bless you and all in the Office with His Holy Spirit at all times, that you may be able to perform all the duties devolving upon you in such a manner as will be pleasing to Him.

Respectfully your brother in the Gospel, H. B. Clemons.

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News has been received of Dr. Livingstone up to July last.

The exclusion of the Mormons and all polygamists from the privileges of citizenship in the United States or Territories is proposed in a bill which has just been introduced into the House of Representatives by Mr. Cullom.

## THE OLD AND THE NEW YEAR.

THE year of 1869 is now numbered with the past, and this day a new period of time commences. Standing on the boundary line which separates the past from the future, mingled feelings animate the breast as the mental vision scans the scenes of the past year, and the bright imaginings of hope gild the future. Nationally, no great events occurred in 1869 to convulse the kingdom to its centre, and all enjoyed the blessings which a wise and wholesome system of Government invariably confers upon subjects; but commercially the year was crowded with disappointments and perplexities. In the retrospect the stoutest heart fails and the strongest limbs tremble. To men of limited capital the year was one of intense anxiety, and many who commenced it with a fair prospect have succumbed and gone to the wall. Business in every department was frequently in a state of stagnation, and men of trade and commerce looked at each other with a stare of almost blank despair. Public confidence had been shaken, and last year men reaped the bitter consequences in a slackness of what might be designated as the common trade transactions of human life. The effect of this was apparent in nearly all the great centres of industry, and it made itself seen and felt through every class of the working population. The consequences were short time, small wages, and proportioned want and sorrow among a section of the people least able for a long period to sustain such heavy and pressing burdens. Yet the working men bravely faced the trouble, and, despite the buffeting to which they were subject, they passed through the trial manfully, suffering their full proportion of the evil, but silencing their murmurs by the anticipation of brighter and better days.

There is in most minds a vague hope that more prosperous times are at hand, but it is difficult to discover on what that hope rests. Commerce is not now more active than it was a few months since, but whether the return of spring will give a new impulse to trade it is difficult to determine. There is no desire either to weaken or to destroy the hope thus fondly cherished, because its influence cannot be other than good; on the contrary, the wish is for the realization of the hope, and for such a return of former prosperity as shall make all classes of the community happy. It is feared that the making up of Christmas accounts will in many instances give anything but a satisfactory result. In the future, strict economy, combined with active business habits, perseverance, and industry, will be indispensable not only in the acquisition of a fortune, but to the maintenance of a respectable position among the commercial and trading portions of the community. Under the circumstances in which Liverpool now finds itself placed, it is most earnestly to be hoped that all minor, and even all political differences will be sunk in a strenuous effort to develop the trade of the port, upon the success of which the prosperity of the town entirely depends. At the same time it is expected that those who have the management of local affairs will exercise a due vigilance over the public expenditure, so that by retrenchment and economy they may be able to reduce the local taxation, which is now a burden too heavy to be borne.—*Liverpool Mercury.*

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In the U. S. House of Representatives, Dec. 20, S. S. Cox introduced a resolution to inquire what further legislation is necessary to suppress polygamy in Utah.

A London paper says the total of the poor rates is about eight millions, including, in many instances, county and police rates; that it is only about an eighth part of the loss endured, through bad debts, by the industrious members of the community; that beggars are sent to the treadmill, while directors who purloin a few hundreds of thousands are acquitted; that wrath arises when Jones asks the relieving-officer for food, while complacency is manifest when Lord Adolphus complains that he can't live on £400 a year, and therefore must leave tradesmen unpaid.

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*TUESDAY, JANUARY 11, 1870.*


## MAKING OUT THE CASE.

Schuyler Colfax has been wiggling, in the New York *Independent*, to prove that the Mormons were never persecuted for their religion, but merely punished for their wickedness, also to prove that marriage among the Mormons is not a religious doctrine and ordinance, but a civil regulation, of course looking to the inevitable *ergo* that Mormonism ought to be put down by law, and of course to the other inevitable *ergo* that Colfax is the man to put it down, and to the further inevitable *ergo* that the man who could devise and carry out a plan to put down Mormonism is the man of all men for that much coveted chair in Washington, and is worthy the eternal gratitude of the nation, albeit the gratitude of republics is not proverbial. Great Heavens, on what a slender thread hang such stupendous things!

Colfax's friend, Sammy Bowles, in his Springfield *Republican*, does not seem to agree exactly with the pious but aspiring Schuyler. Sammy says, "the bond of union, the reason for the peculiar mode of life of both Mormons and Shakers, is a religious one." Consequently Sammy comes to the conclusion that "we know no way in which the evils, both social and religious and political (both three), which prevail in Utah, can be so effectively overcome, as by encouragement" of discord, division and apostasy among the Mormons. Sammy evidently thinks as one before expressed—"Discord, dire sister of the slaughtering power."

President Grant is reported to have given it as his opinion that it is too late in the day to persecute anybody for colour or religion in this latter half of the nineteenth century. This makes it the more incumbent on the scheming Schuyler to show that Mormonism is not religion, if he would make out a clear case against the Mormons, which he evidently wants to if he can. J. J.

## PROFOUND DEGRADATION OF ENGLISH WOMEN.

On another of our pages will be found a document of more than ordinary import, being a protest of the Ladies' National Association for the Repeal of the Contagious Diseases Acts of 1866 and 1869. Those laws operate exclusively on women and with a refined extreme of cruelty perfectly revolting. At present they apply to women residing in or for fifteen miles around naval or military stations, but a society exists for the purpose of endeavouring to procure the extension of those outrageous laws over the women of the whole kingdom. Those laws, with the avowed purpose of checking the spread of shameful diseases, subject any woman, on the strength of the stated belief of

a policeman, to the devilish indignity of periodical personal inspection by a medical man, with the option of being publicly charged before a magistrate with being a prostitute, or of being subjected to periodical imprisonment with hard labour during her life. This in Christian England, the land of Bibles and endowed bishops, the land which projects its Bibles and its religion and its civilization into all other lands, as the best and brightest and most promising things that the world affords for the regeneration of poor sinful humanity!

If men were not pretty thoroughly steeped in wickedness, they would repel with the promptest and most uncompromising indignation the slightest suggestion in favour of a law or a custom subjecting their mothers, their sisters, their wives, and their daughters to any such gross, perfectly inexcusable, and exquisitely cruel indignity, outrage, and degradation. It is an all-sufficient trial to the natural modesty of a woman to surrender her person to her husband, a trial which only love and duty render endurable to many, and no righteous law nor salutary custom sanctions or permits greater violence to the innate modesty of woman. Only through the force of a most vicious public sentiment can men tamely submit to have women subjected to male modical inspection. Such inspection, common in some continental countries and distant military stations, conduces to the degradation of womankind as well as mankind, it invests with the sanction of the law one of the greatest and most destructive crimes which it is possible for men to commit, and against which most dreadful anathemas have been persistently launched by holy men of God in all ages. The curse of God is upon adulterers and whoremongers, and whosoever aids, abets, and sanctions the same. Nothing will cause a man sooner or more completely to lose the Spirit of God and be left to grovel in darkness and wallow in the mire of his own degradation than the crime of adultery. It is a painfully significant sign of the times that the desire and the effort for such legal recognition and sanction of debauchery increase in England and America.

And why is all this? Wherefore must women be subjected to such a refined and debasing outrage? Simply to make sin easier and pleasanter to the "lords of creation," to smooth the way of the adulterer, to make lewdness physically safe to mankind, to enable debauchery to continue with impunity its hideous march along the downward path which leads to hell, to prevent the infliction of that plague-penalty which commonly follows gross licentiousness. O, the beautiful modesty of woman must be outraged to make pleasant the slimy paths of the debauchee, to hinder him from becoming rotten in body as he is rotten at heart, to save him from being smitten with physical leprosy as a consequence of his moral leprosy! Legislation for such a sublime purpose in Christian England! We may go further and say that there is scarcely an invention, a suggestion, a habit, a custom that the most wickedly fertile imagination can conceive, or the most diabolical ingenuity can devise, for the abuse of the organs of reproduction, for the indulgence of licentiousness, for the avoidance of its deserved penalties, for even the prevention and destruction of the natural results of procreative contact, that is not known and developed, to greater or less extent, often to greater, in the four foremost nations of our time and of this world—England, America, France, and Germany, the most Christian and most civilized nations on this earth. What a humiliating fact! How mortifying to human pride! But those who rule will have it so, other-

wise they would rule such a state of things out of existence at all hazards and at any cost, and in double quick time too.

Who especially desires to have such outrage perpetrated upon the daughters of England? The Peace Society's papers say, "The brothel keepers and the military are highly pleased with the new Act, as it will increase the security and profits of the former, whilst supplying the latter with 'fine healthy subjects' for further and easier immorality. No poor girl will in future be safe in such districts. The Rev. Dr. Rule, military chaplain at Aldershot Camp, and other experienced authorities, declare that this Act is producing increased debasement. It must naturally do so. In France and Belgium, even degraded prostitutes have been rendered far worse and more brutal by their periodically enforced exposure."

The arguments in favour of the Acts are mainly that they tend to the diminution of venereal disease, especially in its worst forms. It is urged that the French army suffers from a much smaller amount of the disease than the English army, yet nobody contends that the morality of the former exceeds that of the latter, though neither army has anything to boast of in that important particular. It is stated that in Malta, through such regulations, the disease has been almost stamped out; and in the Ionian Islands, under similar circumstances, Sir H. Stork says it "almost disappeared."

The prime argument then for the existence of those shameful laws is plainly and unblushingly stated to be that man may commit a most deadly crime and yet go scot free, so far as is possible, and in order to guarantee his sinful lordship this fiendish impunity that the finest and purest, the most beautiful and expressly admirable instincts of all womanhood be compulsorily subjected to periodical outrage! Can degradation further go? What possible commendable motive can there be in making the ways of sin and death more easy, more inviting, more attractive, more safe, by taking away one of the most dreaded penalties, and doing it by the positive and compulsory sacrifice of womanly self-respect and virtue? If attractions and safety are to be added to anything, let them be added to virtue, if possible, at the expense of vice, and not added to vice at the expense of virtue. Is a debauchee so sacred a character that the modesty of womanhood is nothing in comparison to his ease and safety? Let the *roue* perish unlamented in his rottenness, with the curse of God and man upon his guilty head, rather than undermine the delicacy and purity of woman to render his sinning physically safe to him. Vice has had the sway on this earth about long enough. It is getting time that the tables were turned, that virtue may have a fair chance.

As to this "stamping out" process, trying to stamp out the effects of sin by legally recognizing and sanctioning the sin and allowing it full swing, with guaranteed safety, is like trying to dam a river. Stop it at one place, and it breaks out with greater violence at another. To dry up the current, you must begin at the source. If a cause is permitted to exist, not only with impunity, but with legal protection, it is folly to endeavour to abolish the effects, much more to institute that impunity and protection for the purpose of abolishing the effects. Indeed it is criminal, for if you check one kind of effects, you increase other kinds in proportion. In this instance, if you mitigate the physical effects, you aggravate the moral effects, and the moral effects you can not abolish, it is beyond the power of man to do it, so long as the cause remains. If you stamp out the physical disease, you stamp in the moral disease accordingly. In that direction Heaven has made it impossible for you to escape the legitimate consequences and the just penalties of your sin, but that way increases the innocent victims offered up to the Moloch of man's insatiable lust, and proportionately enhances his condemnation.

Efforts have several times been made in the United States of North America to bring prostitution under the express surveillance and sanction of the law,

and during the late intestine war in that country regulations of that nature were introduced in some of the camps or garrisons of the U. S. army. The Cincinnati *Times* of Dec. 9 says that the day previous, at a Municipal Convention at Columbus, a proposition was introduced by Mr. Walker, of Cincinnati, "to authorize Boards of Health, in cities of the first-class, to regulate houses of ill-fame, and to prescribe the limits within which they shall not be allowed to exist." The proposition was adopted by a vote of 27½ against 15½. From the foundations of the world limits have been prescribed by the highest authority within which such houses should not be allowed to exist, and those limits embrace every foot of this earth. But that is not the meaning of the proposition of Mr. Walker. Speaking of it the paper last referred to says, "It is very strange that morality should come to this pass!" And again—"The main argument was, that this policy was the only one that had in any city seemed to check the evil. Such a policy in this city (Cincinnati) would be utterly impracticable. The owners of property and the people in the neighbourhoods in which such houses should be located would not permit them to exist. The law would be utterly powerless. Such houses would be demolished by mobs, if no other relief could be procured." The morality of Christendom is certainly stooping down very low, draggling its skirts deep in the mire. It is a grand mistake, however, to think that the legal sanction policy is the "only one that has in any city seemed to check the evil." In Salt Lake City another and a better policy has entirely prevented the evil.

The ladies of England do well to protest indignantly against such shameful outrages as is covered by the Contagious Diseases Acts. If Parliament will not listen to their protest, then we would recommend those ladies, every mother's virtuous daughter of them, to resolutely bid adieu to Albion's shores and make their way to a country where they will be subjected to no such indignity, but where their womanly rights and virtues and instincts will be respected and provided for. As soon as ever they announce their willingness and readiness to commence this exodus to a land of brighter promise, we will be ready to tell them where that desirable and hopeful country they seek can be found.

J. J.

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THE ELDERS IN THE UNITED STATES.—Bishop Israel Evans wrote to the *Deseret News* from Smicksburg, Pennsylvania, Nov. 30, that he and Brother Murdock had been preaching in the northern portions of that State to good congregations of attentive listeners. Brother Murdoch had gone since to Massachusetts to see and preach to his friends. Brother Evans had preached eight times in Indiana and Huntingdon counties within two weeks to good and attentive audiences; but Josh. Billings had said truly, "However anxious folks are to get to Heaven, very few are willing to start," yet, said Brother Evans, "many persons see that this nation is drifting to an awful future, and feel to shrink from the consequences, but few have faith enough in God to make any move to escape."

Elder C. V. Spencer wrote to the *News* from Berkshire County, Massachusetts, that great prejudice existed there against the latter-day work, and but few opportunities to preach in public could be obtained, so he did most of his preaching by the fireside.

Bishop A. H. Raleigh wrote to the *News* from Millford, New Hampshire, that he was in good health and had been received with courtesy and kindness wherever he had been. A spirit of inquiry existed among the people, though few cared further for the truth. The Bishop's address was Concord, New Hampshire.

Elder Theodore B. Lewis wrote to President B. Young, from Burks Garden, Tazewell County, Virginia, Dec. 2, that he had been labouring in Rupell

County the previous two months, where he had baptized 28 persons, the Branch there then numbering 54. The Branch was organized in May, and nearly all the members had the spirit of the gathering, and were operating accordingly. He had baptized 15 in other places. Many more seemed to be strong in the faith, and the work was growing rapidly. Money was scarce, but the majority of the Saints could obtain means for their lands and cattle. All the baptized were energetic and zealous. There was some persecution, most where the greatest work was done. A Baptist missionary at Rupell, in his sermon, said, "If the people were like me, they would shoulder their guns and drive all the Mormons from the country." Elder Lewis replied that was the only weapon they had ever fought the Saints with; they did not have the moral courage to meet them on the broad platform of eternal truth. Elder L. W. Peck had passed through on his way to Ohio. Elder D. H. Perry and wife had visited there in the summer, borne their testimony to the people, and removed much prejudice. Elder Lewis was expecting to go to Smyth County. He had opened a good field in Kentucky last winter, but was unable to attend to it. Two or three hundred souls expected to emigrate from his district next summer.

Elder Stephen C. Perry wrote from Polk City, Polk County, Iowa, Dec. 6, to Elder G. Q. Cannon. Elder Perry and the Elders with him had held about 17 meetings in and about Desmoines, two in the Court House, to attentive congregations, and a spirit of inquiry was manifest, with no public opposition, except from one apostate. Elders Perry and Moroni L. Pratt had a pleasant interview with Governor Merrill, and Hon. Mr. Craig, of Bluff City. Four persons had been added to the Branch by baptism, making 22 in all; others were ready, and the field was extending. The Elders expected to go further east shortly.

Elder F. A Hammond wrote to the *News* from Patchogue, Long Island, that he had met with much prejudice and ignorance, but he had the privilege of addressing a large congregation a few days previously, at that place. Plurality of wives was the doctrine *par excellence* that the people wished to hear about, manifesting indifference to all other Gospel principles. It is well that they want to hear about one good principle. When they understand one thoroughly they may be ready for another. One good thing may be as much as they can endure at one time.

Elder Theo. McKean wrote from New York, Dec. 5, to Elder Wm. Clayton, that Captain Hooper had been very ill of a bronchial attack, but was convalescent. Among the Elders who had visited him were Brigham Young, jun., R. T. Burton, E. F. Sheets, S. D. Serrine, H. W. Brizzee, N. A. Empey, and B. Groo, all of whom were in good health. Elder McKean thought the people thereabout were not very anxious to hear or investigate the truth. About the first things they asked were, "Can *money* be made pretty easily in your country?" and, "How many wives has such a one got?" If the first principles of the Gospel were introduced, the subject was soon changed to one of money and speculation. Those are the two identical questions that the world first presents to the Elders here, instead of taking the advice of Scripture and seeking first the Kingdom of God.

We shall be gratified to hear direct at any time from the Elders in New York or any other portions of the States.

THE SANDWICH ISLANDS.—Elder Geo. Nebeker wrote to the *Deseret News* from Laie, Oahu, Nov. 21. He and Brother Napela arrived at Honolulu Nov. 4. Horses awaited them, and they arrived at Laie next day, where they found things moving right, and the brethren and sisters glad to see them. The Saints met in Conference, Nov. 6, and were delighted with Brother Napela's description of his visit to Salt Lake.

Brother Napela had visited the King several times, and was kindly received, the King making many inquiries about the people of Utah and his trip there. The present sent by President B. Young was kindly received, and one promised in return. The King advised Brother Napela to become a candidate for the next Legislature.

Brother Nebeker commenced grinding cane Nov. 18, with all the help he wanted. Some of the crop was light, on account of drought, last season having been the dryest for twenty years.

Some of the most faithful Elders had been appointed to visit the different islands with Brother Napela.

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UTAH APPOINTMENTS.—The Springfield *Republican* says that the U. S. Senate has confirmed the appointment of Giles B. Overton, receiver of public moneys for Utah, and John M. More, postmaster for Salt Lake City.

It was reported in Utah that O. J. Hollister was to be Governor. That was Colfax's work, but as Grant and Colfax are not grinding the same axe, we next hear of Gen. J. Wilson Schaffer, of Illinois, for that post. The Chicago *Tribune* says Shaffer was Butler's Provost-Marshal, and President Grant has promised him all the troops required to enforce the laws. The Springfield *Republican* of Dec. 25 says he was chief of the quartermaster's department in the southwest, under General Butler, during the war, and further—

General Grant appoints him on the strength of personal knowledge of his character and experience. We do not need a hot-headed, impulsive zealot, there, by any means; but we do need a man who respects himself, respects the government that sent him, and is able to command the respect, if not the obedience, of the community to which he is sent. Ex-Governor Durkee, of Wisconsin, who has been there for the last several years, is a nice old gentleman, and yet is just about as fit for the place as Mr. Grinnell is for collector of New York. It is just the time now to send a better man to the Mormons. But at the very moment of the nomination of Gen. Shaffer came the news of his serious and probably fatal illness, at his home in Freeport. We hope he will be spared to do the country more distinguished service in Utah, even, than he did it during the war.

The *Republican* evidently wants somebody to do something of some sort in Utah. All right.

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NO, THANK YOU.—Madame Olympe Audouard has published a book concerning her visit to America. In the portion relating to her trip to Utah, she manifests weakness and wickedness, makes many misstatements and tells many glaring untruths. Of one of her conversations with a Mormon lady she relates—"The hope of converting me to Mormonism frightened me horribly, and I could not restrain myself from saying, 'Oh! no, thank you; I have had a French husband; that is to say, I know Mormonism by experience already, and I have had enough of it!'" Madame made the same egregious mistake that many other people make—she confounded adultery with plural marriage.

She leaves her readers to divine whether or not she imitated the example of her husband. French husbands, however, will feel complimented by her not very modest witticism at their expense.

THE LAST RAIL.—We have much pleasure in submitting to our readers the following telegram from President Brigham Young :—

Salt Lake City, January 10, 1870.

Albert Carrington.

Last rail laid, last spike driven in the Utah Central at two o'clock.

B. YOUNG.

## UTAH NEWS.

THE following are from the *Deseret News* to December 18 :—

James Dwyer had returned from his visit to the States.

Mr. Wilson, of California, was a new accession to the Theatre.

Samuel H. Kimball was progressing favourably towards recovery.

The Deseret Telegraph Line was extended to Richmond, Cache County.

Mr. J. M. Hardie left Salt Lake City, Dec. 17, to fill an engagement at Omaha.

The 10th Ward Female Relief Society were to hold a fair, Dec. 22, 23, and 24, to procure means to build a room for the use of the Society.

Utah beef, killed at Promontory, had found its way in a refrigerator car to San Francisco, and sold at 12 cents. a pound. It was pronounced superior and cheap.

Richard Hall, working at the woollen factory of A. O. Smoot and Co., while labouring under partial insanity, shot himself with a revolver in the head, causing instant death, Dec. 4.

The first lecture of the season, under the auspices of President Joseph Young, was delivered by Elder H. W. Naisbitt at the Seventies' Hall, Dec. 15, to a select and invited audience. Subject—A review of the censorship of the press and of places of amusement in Britain, France, &c., contrasted with the liberty and license in America. After the lecture, Presidents Joseph and Brigham Young made instructive remarks.

Mrs. Nersen, of Corn Creek, Millard County, was fatally shot by the accidental discharge of a revolver, in the hands of one of her brothers, Nov. 21, the ball lodging in the pit of her stomach. She lingered to the 26th, giving premature birth to a child on the 24th, which died three hours after. Mrs. Nersen was on a visit to her parents, Mr. and Mrs. Neilsen, of Bountiful, also to see a brother and sister, who went by the past season's emigration. So many serious accidents occur through the foolishly careless use of firearms, that the careless handlers ought to be adjudged guilty of manslaughter, and punished accordingly.

The U.P.R.R. Railway Company had effected a settlement of the claims of the Weber Cañon Wagon Road Company, through Bishop John Sharp, acting as agent of General Superintendent Hammond. The Bishop had received from Col. Hammond this note, dated Omaha, Dec. 13—"You are most respectfully requested to arrange for the claim of the Weber Wagon Road Company, by paying $25,000 therefor in full. Payment in three drafts, on Boston, one-third at four months, one-third at five months, and one-third at six months. Should have made the payment earlier, but we have a large sum to pay in the month near by. We will make the drafts at 7 per cent. interest. A proper voucher and acquittance will procure the drafts."

The following are from the *Salt Lake Telegraph* to Dec. 18 :—

Hon. Joseph A. Young left Salt Lake City, Dec. 11. for the States.

Brother James Needham was rapidly recovering his former good health.

A social party was held in the Sixth Ward, Dec. 6, for the children of the Sunday School. All enjoyed themselves until midnight.

Brother C. W. Penrose reported that the Logan Tabernacle, 50 by 30 feet, had been raised three and a half feet and thoroughly underpinned. Twenty feet were to be added to it next spring.

Two feet of snow had fallen between North Platte and Omaha, but the trains were not delayed in consequence. It is the drifting and not the downfall of snow that greatly obstructs travel per rail. The Central Pacific Company had two snow plows between Ogden and Promontory.

Henry Barrows, a young man in the employ of Mr. Charles B. Taylor, butcher, was thrown from a horse, Dec. 16, dragged by the stirrup six rods, when his foot slipped from his boot and he was picked up insensible. However he sustained no very serious injury and was soon doing well.

## SCRAPS OF NEWS.

The new Inman line of steamships between Liverpool and Boston is to make fortnightly trips at first.

The North German Lloyd Company has undertaken to convey the English mails from New York during the present year, which last year were conveyed by Cunard's steamers.—"Ill. London News."

Horace Greeley, at a meeting for the organization of a colony in Colorado, proposed by N. C. Meeker, said—"The Salt Lake plan is good. The Mormons are a clever people. Their plan is to put eight settlers on ten acres, allowing each man one and a quarter acres."

New York State wants to get rid of New York City, the latter is so horribly wicked. ——The number of wrecks reported during the last week was 79, making, for the year 1869, 2,759.—"Liverpool Mercury," Jan. 5.——Mrs. Harriet Beecher Stowe's new work—"Lady Byron Vindicated," is strongly condemned by the United States press. ——Chief Justice Breese is writing a history of Illinois, from its earliest date.——From Herefordshire and Worcestershire between 200 and 300 tons of mistletoe are annually exported.——The Queen of Madagascar has been burning the idols of that country.—— The Chicago Common Council want to put down smoking by resolution.——At the Albert Dock, Liverpool, the ship "Maitland" discharged 19,809 packages of tea in 7½ hours, Dec. 28.——The visiting justices of the borough of Liverpool say "no labour not in itself monotonous and disagreeable can be made a means of punishment."——Three thousand shade trees were set out in Denver last year.——A skater in London broke through the ice twice, and was rescued, but he would go on straightway again, and the spectators hissed him for his foolhardiness.——Lord Arthur Pelham Clinton, brother to the Duke of Newcastle, is a bankrupt. He has "no occupation," spent £1,000 a-year, and attributes his bankruptcy to "insufficiency of income," what ruins everybody.——Mr. Ruffy, President of the Swiss Confederation, died Dec. 28.——Santa Maura, Ionian Islands, destroyed by earthquake Dec. 28.——A general Indian war is rumoured in America——Dr. Oliver was shot at Charlotteville, Virginia, Dec. 16, by George Ayres for seducing his daughter.——Women have full right to vote in Wyoming Territory, if Congress does not veto.——Mr. Asbury's "Cambria" and Mr. Bennett's "Dauntless" are to race from Old Head of Kinsale to Sandy Hook or New York, commencing July 4.——Thirty-two lords, "spiritual and temporal," died in 1869.—— Relapsing or famine fever in Manchester.——What a lot of religious people prayed the old year out and the new year in, when decent folks were in bed!——In Paris 683 horses were used as human food during the last three months.——Southampton has seen a magnificent spearlike meteor.——Mr. Williams, of Oregon, Dec. 6, introduced in the U.S. Senate a bill to aid in the construction of a telegraph line from the Columbia River to the Great Salt Lake.——Creosote is a valuable remedial agent in typhoid fevers. —Molten iron is now forced into clay moulds, and highly finished castings are the result. ——Lord St. Leonards says somebody or other is ever and anon sending false letters and telegrams, in his name, to eminent professional gentlemen, first-class London tradesmen, and members of his own family.——Muskrat meat is said to be fit for an epicure.